

# UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XX.]

CHICAGO, DECEMBER 17, 1887.

[NUMBER 16.]

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# UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XX.]

CHICAGO, DECEMBER 17, 1887.

[NUMBER 16.]

## EDITORIAL.

THE editor of the *Standard* is troubled because Dr. Armistage, author of a "History of the Baptist," knows what a "trump card" is. This Baptist editor does not know what it is, nor does "any of his household," he assures us, and they are very happy in their agnosticism.

THE *Universalist* tells a good story of the wife of Gen. Crook throwing some water-cress out of a car window while traveling through Arizona; the savory herbs fell into a brook and took root, and now cresses grow abundantly in that part of the territory. This is the way to civilize the arid territory of human nature. Our unconscious planting brings often the greatest results.

It is said that the crisis and change in the French government has had, and will have, a very unfavorable effect upon De Lesseps' canal scheme at Panama. Poor De Lesseps! His immortality was sure without undertaking this stupendous work, the dividing the American continents and uniting the two greatest oceans; and yet, somehow, this failure in his old age will prevent our feeling his greatness as we should have felt it had he rested upon his honors without undertaking it. The case is even worse than that; his failure involves the loss of their hoarded earnings by many thousands of people in France who can ill afford to lose, and we rightly attach blame to him, through whose unwisdom the innocent suffer.

THE *Christian Union* suggests that the time may come when in our cities every ward shall have its free library and reading-room, just as it now has its free school-house. The expense of such libraries would not be great, would be insignificant, indeed, compared with that of the schools, and the good done would seem to be more immediate, as the reading classes are older than the school children. Such libraries, however, should be carefully selected and managed; for they could only be justified—as, indeed, the public schools are chiefly to be justified—as a measure of prudence, economy and self-defense on the part of a republican form of government.

THE leading article in the *Atlantic* for December, written by Mr. E. H. House, is entitled "The Thralldom of Japan," which title will doubtless give it a wide reading. We Unitarians, at any rate, are much interested in Japan just now, and hope the United States will do her duty in regard to any thralldom under which the Japanese may be suffering. Mr. House's article, however, we fear will not make a very favorable impression. He describes real wrongs without doubt; but a much simpler and clearer statement of them, with less vehemence of argumentation, would surely have produced a better effect.

OUR Methodist friends are the champion financiers of Christendom. Is that a compliment? We do not know. A recent number of the *Northwestern Christian Advocate* speaks of a successful dedication of a church in Wisconsin. The improvement cost \$11,000, and on the day of opening \$8,500 was unprovided for, but a Chicago doctor of divinity preached and "*managed the finances*;" this secured a subscription of \$6,500, which, with the "*better leverage*" the church will have upon the public, leaves matters in a hopeful condition." The italics are ours. Is it a "*leverage*" on the purses of the public that the church is to aim at? The same paper speaks enthusiastically of a Chicago pastor, who, finding that there would be a \$6,000 debt on a new church,

"proceeded to devise all kinds of partnerships, members' funds, Sunday-school syndicates and special class treasurers to assume the *fag ends of the cost*;" and so the church was "presented to the Lord" free from debt! What has that church to say, for some time at least, against booms in real estate, bulls on board of trade, Standard Oil trusts, monopolies, and sharp bargainers in "futures?" The editor prays that this church, beautiful in \$65,000 cost, may be the "cause of thousands walking the streets and boulevards of the New Jerusalem."

THEY have been having an interesting case of conscience in Dubuque. Some of the leading ladies of that city, who are interested in the Iowa Home for the Friendless, have been in the habit of giving a ball in support of that institution annually. This year a revival was in progress in the Evangelical churches, and the time of the ball was postponed on that account—giving the revival, as was supposed, time to culminate, mature, and reap its fruits. The time, however, seems to have been insufficient, and the revival was still in progress when the date of the ball approached. The ministers interested in the revival offered to raise as much money as the ball would probably net the ladies for the Home for the Friendless, if the invitations to the dance should be canceled. No attention was paid to this offer, and a little later somebody else offered the ladies a thousand dollars—much more than they would net by their entertainment, if they would desist. Then the ladies took the matter into prayerful consideration; but, with woman's proverbial pluck, they came out with a declaration, from which the following sentences are quoted:

"As a band of Christian women, working for a charitable institution, we cannot consistently, or in justice to ourselves, admit or assume, for any consideration, that this innocent amusement that we have for years provided as a means to help us in support of our charitable work, can be in any way inconsistent or detrimental to a Christian life or character. We earnestly recommend these young converts . . . to lean not on any human arm for counsel or support, but, as individuals, to search their own consciences, . . . follow its dictates fearlessly and cheerfully."

AN important conference was held in Washington, D. C., last week, consisting of leading representatives of the Evangelical churches of the country. That they were assembled in the interest of high concerns and perplexing problems, is evident from the following extract from the call: "The Christian church has not yet fully recognized its relations to the entire life of the community and the nation. All Christian men, preoccupied with private concerns and overburdened by the demands on their time, are prone to neglect the public welfare, and are loath to accept any responsibility for existing evils. Denominations and local churches, each intent on its own good work, have fallen into a harmful competition instead of engaging in an intelligent and comprehensive co-operation. Our marvelous material growth and the progress of invention have produced new conditions, to which business has been quick to adapt its methods. Do not important changes in population and in the habits and temper of the people require some changes in the methods of Christian work? Among the questions to be discussed are the following: 1. What are the present perils and opportunities of the Christian church and of the country? 2. Can any of them be met best by a hearty co-operation of all Evangelical Christians, which, without detriment to any denominational interests, will serve the welfare of the whole church? 3. What are the best means to secure such co-operation, and to waken the whole church to its responsibility? This is another significant sign that the trend of thought



is toward unity. Why draw the line at Evangelical Christians? But it is a great step forward to ignore the smaller lines inside. Let the Evangelicals unite; let the Liberal forces unite, and by and by these two alliances will strike hands.

THAT Jacob Sharp should be at liberty, and Anarchist Most behind the bars, will probably be taken as a sign of the times by a certain class of foreigners contemplating emigration to America—let us at least hope so! And it seems at least not unlikely that the same sentiment may have had something to do in bringing about the results in the two cases. That sentiment may be worded, "Law and order at any rate, righteousness and liberty if we can." The sort of liberty some classes seem most desirous of finding and enjoying in this country, no government can guarantee or maintain. It is the sort of liberty looked for by the foreigner in the old story, who, met by a furious dog, attempted to pick up a paving stone to throw at him, and, the stone remaining firm in the pavement, exclaimed: "And you call this a free country, with your stones all chained, and your dogs let loose!"

THE *Interior* says that "the Congo Free State bids fair to be almost literally destroyed by the barrels of whisky, and still worse forms of spirituous liquors, which the Christian nations of Europe are yearly pouring upon the untutored but rum-loving people of the great Congo valley." It further says: "Two or three years ago 900 barrels of whisky were landed on the shores of Madagascar, with a brand which indicated that they had come from a professedly Christian nation. The authorities of that once heathen nation actually purchased this cargo of whisky and knocked the barrels in the head, that their vile contents might be swallowed up by the sand rather than by the people." Surely, how empty a thing is the Christian *name* ever in danger of becoming! And yet this same paper sees no hope for the pagan millions, save through the *name* of Jesus Christ!

WE regret to read in the last number of *The Open Court*, that that paper under its present name and editorship is to be discontinued. With Mr. and Mrs. Underwood in charge, our neighbor has deserved its name of "Open Court" by the fairness and the solidity of its articles; and, if their "Court" must close, we hope the same trained judges will be heard from elsewhere, serving their old cause of freedom and character in religion. We copy part of their farewell:

When the editors of *The Open Court* came west, early in the present year, to establish and conduct this journal, they entered upon a work which they then hoped would continue many years. Some months previously, B. F. Underwood had notified the trustees of *The Index*, of which he had been manager and co-editor five years, of his intention to resign that position at the end of the year to take charge of the new journalistic enterprise. Subsequently the trustees voted to discontinue *The Index*, and among the considerations which led to the decision was the belief that the new paper, under the management announced, would "continue the work of *The Index*," and be not an unworthy successor of that paper.

Mr. Hegeler had long entertained the thought, and had often mentioned to B. F. Underwood, his purpose of founding a liberal journal in the west, and had repeatedly expressed the desire that he should have charge of it. Now, when the work is but just begun, only a few months from the date of the first number, the editors have to announce that this work, so far as their connection with the paper is concerned, is at an end. It is sufficient, perhaps, to say that the immediate cause of the editors' resignation is Mr. Hegeler's expressed desire and purpose to make a place on *The Open Court* for Dr. Paul Carus, who never had, it should here be said, any editorial connection with the paper, who never wrote a line for it except as a contributor and as Mr. Hegeler's secretary, and who was unknown to Mr. Hegeler when his contract with the editors was made. To the request that Dr. Carus be accepted as an associate editor, the present editors, for good and sufficient reasons, have unhesitatingly refused to accede; and although always willing to make concessions when required in the interests of the paper, a point is now reached where they feel compelled by self-respect to sever all relations with this journal rather than yield to Mr. Hegeler's latest requirement. At the same time the editors acquit the proprietor of the paper of any intentional injustice in this matter, and appreciate his high purpose in founding and sustaining *The Open Court*. May its future fulfill his highest expectations!

It is with deep regret that the editors now abruptly bid farewell to the contributors, to whom the paper is indebted for almost all that has made it valuable, and the readers of *The Open Court*, among whom they count many personal friends.

### Who are the Descendants of the Puritans?

We are approaching Forefathers' Day, which, following hard upon the Thanksgiving joy, leads to a commendable pride among those who boast of Puritan blood in their veins; and this leads us to inquire, who are the true descendants of the Puritans?

Not they who are yet fighting the battles of the seventeenth century, and go stalking about like goblins in the grave-clothes of a dead generation; not they who are trying to sow the broad fields of a new West with the creed-corn found in Cromwell's haversacks, but they who are dealing Cromwellian blows to the evils and the falsehoods of to-day; they who are still Pilgrims riding the unmapped main of some new Atlantic in another "Mayflower" of progress to some other Plymouth Rock of an advanced idea; they who are to-day willing to sign some new Declaration of Independence, demanding some larger liberty; they who are battling for an emancipation from tradition and conventionality, who are repudiating the doctrines that have been drained of their inspiration.

"They were men of present valor, stalwart old iconoclasts,  
Unconvinced by axe or gibbet that all virtue was the past's.  
But we make their truth our falsehood, thinking that hath made us free,  
Hoarding it in mouldy parchments, while our tender spirits flee  
The rude grasp of that great impulse which drove them across the sea.

"They have rights who dare maintain them; we are traitors to our sires,  
Smothering in their holy ashes freedom's new-lit altar-fires;  
Shall we make their creed our jailer?  
Shall we, in our haste to slay,  
From the tombs of the old prophets steal the funeral lamps away  
To light up the martyr-fagots round the prophets of to-day?

"New occasions teach new duties—time makes ancient good uncouth;  
They must upward still, and onward, who would keep abreast of truth;  
Lo, before us gleam her camp-fires: we ourselves must Pilgrims be,  
Launch our 'Mayflower,' and steer boldly through the desperate  
winter sea,  
Nor attempt the future's portal with the past's blood-rusted key."

Who are the descendants of the Puritans? Not the president of the Andover Theological School, who, with his co-laborers, takes solemn oath every five years that he thinks the same thoughts that his grandfather did; rather Emerson, the lineal descendant of seven generations of Puritan preachers, is the true descendant of the Puritan; for Emerson has inherited the independent character—the spirit of the Puritan; the Andover man has inherited the Puritan creed. This Andover man has a doleful task on hand. He has mounted guard over a chest of dead bones. He is walking the beat, like the sentinel on the ramparts of Quebec, of whom Henry Thoreau tells us, armed to the teeth. His presence there, as the corporal explained to Thoreau, was because "there hused to be ha harsenal 'ere many years hago, hand the guard 'as never been discharged, sir." Let him, then, who would enter into the spiritual line of the Puritans, who would really inherit their message, hold aloft the white banner of conscience, upon which is written in letters of living light the Puritan's battle-cry, nay, the battle cry of every true soldier of heaven since time began—"Duty." Let this banner be held above the time-serving, thought-shrinking battalions of men. The old battle of our Puritan forefathers is still raging. It has shifted ground a little. The desire for popularity gags the religious teacher now, as in the day of the Roundheads; conscience is muffled by the god, Conformity, now as then; expediency, cat-like, stealthily treads and purrs around the altars of religion, now as then; the marts of trade and the halls of state, now as in the days of Charles I., are threatened by those who would buy peace at the cost of liberty, and sell honesty for prosperity. We need to marshal another Cromwellian army—an army given to plain speaking, an army sworn to call things by their true names. We need a new Puritanism to call "a spade a spade" in religion. There are grave questions waiting such a discussion—questions far more vital than any that can come in dogmatic theology. These awful questions, nay, let me say sublime, inspiring questions of capital and labor; of temperance reform; the claim of woman, asking that her place in society be determined by the



measure of her intelligence, the purity of her purpose, the quality of her service, rather than by her facility of enduring a march, of carrying a musket, or the place prescribed for her by Miss Prudy, Madame Grundy or the self-appointed lord of creation, who is so anxious to help the Lord of the universe keep woman within her proper sphere—these are questions pressing hard upon us, and they call for the Puritan idea to preside over the discussion.

We do not say that the Puritan idea belongs to one side of any of these questions any more than to the other. It is not a conclusion, but a method of mind; it is an attitude of soul. It is not a stake to which you can tie, but the road upon which you ought to travel; it is that which is opposed to timidity, to insincerity, to time-serving and to partisanship; it is opposed to indifference and hollow pretension. We know how fallible the human judgment is, how treacherous even the decisions of conscience sometimes are, and what a sorry dance duty sometimes leads its devotees, and yet we believe it to be the highest and safest standard taken by man. We believe in the virility of conscience and the vitality of self-reliance. You say it will not work in society, it can not be applied to politics. We point you to the supremacy of Massachusetts over the sisterhood of states, and Massachusetts, more than any other state in the Union, has been carved out of Puritan loyalty; point you to the beauty and power of the lives of our public men who have been most obedient to the Puritan idea—they who apply to public as to private problems but one question, "What is the right in the matter?" who always measure their conduct by the yard-stick of duty—Horace Mann, Gerrit Smith, John Pierpont, Lloyd Garrison, John Andrew, and Charles Sumner—aye, even such grave dreamers as Henry Thoreau, and the grim hero of Harper's Ferry, grand old Osawatimie Brown. Condemn his methods as we must; deplore his deeds as we do; scoff at his insanity as we may; call him mad, which he may have been, yet, in spite of all this, he stands in history like Michael Angelo's Moses in art, a clear cut, majestic, commanding, marble figure, because his spirit was right though his methods were wrong, his conscience was erect though his deeds were crooked, his madness was of the prophetic kind, by virtue of which he wrote his name with his own hand among the imperishable records of the immortals. His story will set sluggish blood boiling in the hearts of men way down in the dim vistas of futurity, and when the names of his proper and kid-gloved critics will have passed forever from the face of the earth, the picture of the pinioned old man, smiling at the serene loveliness of the Virginia hills as he passed to his execution, saluting the colored people for whose liberty he was giving his life in ransom, will remain clear and conspicuous in the gallery dedicated to human nobility—not because he loved truth wisely, but because he loved her strongly; not because he followed duty judiciously, but because he followed it so loyally. God pours his infinity into the arm that wields the flashing steel even, if duty has consecrated it. Through the mistakes of men right has triumphed, if their mistakes were illumined by the Puritanic glow of sincerity.

#### Mr. Batchelor's New Book.\*

We were interrupted in the reading of Mr. Batchelor's interesting book, by the arrival of the *Christian Register*. In it our author is giving an account of his experience among the western churches, to which he comes as a representative of the American Unitarian Association. He seems to suppose he may be in the enemy's country, and displays a weapon or two to let the western churches know (we suppose) what may be expected if he is attacked. In other words, he writes: "To make my point of view absolutely clear then, let me say that two propositions are rejected by my intellect, conscience and common sense. The first is the statement that ethics is the basis of religion. The second is that any good man, working for good things, is a Unitarian." Mr.

Batchelor freely admits that others may honestly differ from him on these points, and be useful to the cause of religion; but the emphasis of his protest remains.

To take up the second proposition first, "that every good man is a Unitarian." This, it must be said, is like stretching another word, which is growing a little fixed in meaning, and saying that all good men are Christians. Dr. Parks, of Andover, once declared, in the enthusiasm of orthodox jubilee festivities, that every man of common sense is a Calvinist. And yet, inexact as the language is, there is a certain breadth and magnanimity of sentiment in such utterances, which contrasts favorably with that narrowness of spirit which would exclude every one from the use and privilege of a name, unless he can accept it as historically or philosophically defined. We are reminded of the language of the lay-brother and of the Jew in Lessing's "Nathan the Wise," who saw in each other's virtues something beyond the theologies which separated them—saw a deeper life which united them:

*Lay Brother.* "You are a Christian, Nathan! Yes, by Heaven, you are a Christian! Never was a better!"

*Nathan.* "What makes of me a Christian in your eyes, makes you in mine a Jew. Happy for both!"

So when we consider the make-up of our own churches, and other similar people who are not in them, but ought to be, we often, undoubtedly, depart widely from Mr. Batchelor's idea of a Unitarian, in our use of the word. We think of certain liberal tendencies of thought; of the emphasis laid upon virtue and right living as compared with rites and confessions; of persons who have inherited the faith, but who do not care enough about it to learn what it is; in short, we think of Unitarianism as we were taught to think of Christianity—as a life rather than a theology; as an attitude toward truth and duty rather than a system of determined doctrines. And we have hitherto been willing to have any and all men wear the name who wanted to, or were in general sympathy with our aims.

Dr. George Putman said in his sermon on *Unitarianism*: "There are more Unitarians—a thousand to one—outside of the Unitarian organization than inside of it; that is, Unitarians essentially, in spirit and in principle, without the name and without the technical doctrines." Now if Mr. Batchelor thinks this a very loose and dangerous way of talking, which ought to be corrected, he will certainly find friendly allies in this western field. But all the same, we fear the looseness will continue—or, at least, until some rigid and vigorous and authoritative definition of Unitarianism is promulgated and made the test of all fellowship under the Unitarian name.

We imagine that test, however, will not be made on the question of the first proposition, which Mr. Batchelor rejects, with his "intellect, conscience, and common sense," viz., "that ethics is the basis of religion." This involves philosophical distinctions of considerable difficulty—distinctions which, we are persuaded, are not well understood, even by writers of speculative ability; while those who write from a practical standpoint are just as contradictory in their utterances.

This proposition concerning the relation of ethics to religion, naturally brings us back to our author's book. For we find that, what seems to us the most ambitious essay in it, has for its object to deny that religion has either an ethical or a scientific basis. As a matter of speculation, this problem needs clearing up. Unfortunately for us, Mr. Batchelor has not succeeded in doing it. In the struggle between intuitional and evidential systems, we find ourselves still clinging to some of the old-fashioned notions. Indeed, the very ingenious chapter on "Religion its own Evidence," has raised more difficulties than it has settled. Our impression is that the words "science," "ethics," "religion," "facts," "experience," "basis," have other meanings, sanctioned by usage, which lead to a very different conclusion. Nor are we convinced that our author is always consistent with himself; although we need to bear in mind that the book is made up of essays, written somewhat independently of each other, and separated by considerable intervals of time.

\* *Social Equilibrium*, and other Problems, Ethical and Religious. By George Batchelor. Boston: Geo. H. Ellis.



But Mr. Batchelor, though sometimes tempted, like other strong writers, to make a paradoxical statement, says things hard to forget, and worth remembering. He stimulates thought, and most perhaps where we find in his language a questionable sense. Those of our readers who have met with some of these papers in the *Unitarian Review*, or elsewhere, and who appreciate the grace and vigor of Mr. Batchelor's style, will welcome this collection. There is not one that is not worth reading. One of the best seems to us to be, "The Natural History of the Moral Ideal;" while "Questions and a Correspondence," by Rev. George Axford, would make one of the best tracts for denominational use that we know of. It addresses itself to a great number of people in our times, west as well as east, who, like Mary Alden, effected by "scientific" thought, waver in their belief in God and immortality, yet who never waver on the path of duty. And the solution of the difficulty is in the direction indicated by Mr Axford: "I do not expect to find God in matter until I find him in spirit. Find him there, and you find him everywhere. Miss him there, and you find him nowhere." For, as Lecky says: "Our knowledge of the Supreme Excellence, our best evidence even of the existence of the Creator, is derived not from the material universe, but from our own moral nature." Moreover, to quote the historian of "European Morals" a little further on the relation of religion to ethics, he says: "The lines of our moral nature tend upward. In it we have the common root of religion and ethics; for the same consciousness that tells us, that even when it is in fact the weakest element of our constitution, it is by right supreme, commanding, and authoritative, teaches us also that it is divine."

And Fichte writes that that morality which is but jurisprudence or legality, "forbidding injustice between man and man," suggests and passes on to a higher morality, which is the foundation or the gateway to religion. His words are: "Through the higher morality alone, and those who have been inspired by it, have religion—and in particular the Christian religion—wisdom and science, legislation and culture, art and all else that we possess of good and venerable, been introduced into the world."

J. C. L.

## CONTRIBUTED AND SELECTED.

### Recompense.

An idle page, turning a rusty key,  
Made the strange discovery.

For years it had lain in the casket there,  
Treasure long-lost and rare;  
Envy of many a noble duke and earl,  
A dead queen's splendid pearl.

By a chance as strange, proving greater wrong,  
I found this poet's song;  
Unhonored of men, whose slights he forgave,  
He sleeps in a nameless grave.

The pearl was bestowed on the kingdom's heir;  
The song saved my heart from despair.

CELIA PARKER WOOLLEY.

### Our Every-day Charity.

#### A SUNDAY CIRCLE TALK.

Although we may sometimes be puzzled over just how far charity shall enter into the punishing of crime, we may be quite sure of this fact—that charity can be very safely exercised in nearly all our homes. It is a well-established saying that charity begins at home. But if charity within the home has been so universal as to give rise to this saying, why have we not happier homes? I do not refer to your home—nor to yours—but to some of those homes in the great world outside

—homes where the hearth-fires burn dimly, and the flowers of love and faith droop and wither for lack of just a little of the sweet dew of charity. Nothing of what the newspapers would call "shocking" occurs in these homes. There is no wife-murder, no husband-shooting, no beating of children to death, but yet there is death in the air—a slow death under the cold, dismal, everlasting, equinoctial storm of fault-finding, mean retaliations, persistent discouragements and petty exactions, which know no cessation. Charity has no beginning in these homes. And yet it is in them that the outside friend will be sweetly welcomed and the friend's child amused and petted; the table will be attractive, bright smiles will be worn, pleasant themes chosen for conversation, and personal faults and shortcomings be given as wide a berth as if they were dynamite bombs with the fuse smoking! But the guests depart, enfolded, so to speak, in pleasant good-nights and cordial good wishes, and—what then? The good cheer is turned down—along with the gas! The wife is perhaps upbraided for some little thoughtless speech, or the husband rebuked for a trifling neglect of etiquette. Charley has "eaten too much cake," little Grace is roundly scolded for the chocolate stain on her white apron, and both are hustled off to bed, without even one of the many smiles and good-nights that so pleasantly cheered the departure of the company.

Sons and daughters growing up in such homes become dwarfed and warped in the damp and depressing atmosphere. They leave home gladly, and are glad to go separate ways, and if they ever obtain happy and symmetrical moral growth, they owe it to outside aids, or to the unfolding of some divine character-seed, that has escaped the general mildew of home influence. And yet the people in these double-faced homes pretend to love each other! The scolding mother would give her life for her child; the brother who teases his sister into a crying fit would promptly knock down any other fellow attempting a similar facetiousness; and the husband who scolds and grumbles at his wife, year after year, and is never once sorry, would wear very deep and very heartfelt crape on his hat, if the object of his petty tempers should die. But what avails this most successfully hidden regard? It is not only in death or other occasions of grief that we most need the tender and patient side of love which is called charity. We need an every-day charity, a good, stout week-day charity, that will wash and wear, and always be as good as new.

It is everywhere considered great moral good manners to speak well of the dead. Why not speak well of the living? Why not be as tender of the heart that struggles beside us against the current of existence as of the pulseless and lifeless one that is laid away in the dust, deaf and unminding? Why can we not bestow our charitable feelings where they will pay best and bring the largest returns? Why should we persist in having

"Careful thoughts for the stranger,  
And smiles for the sometime guest;  
Yet oft for our own the bitter tone,  
Though we love our own the best?"

E. R. L.

### Report of the Directors' Meeting of the W. W. U. C.

The directors' meeting of the Western Women's Unitarian Conference was held Thursday, December 1, at the headquarters, 175 Dearborn street, Chicago. There were present: Mrs. West in the chair, Mrs. Brown, of Hyde Park; Mrs. Warren, of Hinsdale; Mrs. Jones, Mrs. Hilton, Miss Hilton, of Chicago.

The reports of the secretary and treasurer were submitted and adopted. Resignations from Miss LeDuc, of Minnesota, and Miss Roberts, of Chicago, were read and accepted—the latter with special regret, owing to her long service as director and former secretary to this conference. Mrs. F. M. Houts, of Decatur, Tex., was elected to fill the vacancy caused by Mrs. Roberts' withdrawal, and the secretary was requested to correspond with Mr. Crothers, of St. Paul, in reference to a successor to Miss LeDuc, for Minnesota.



Letters were read from the directors, Mrs. Learned, of St. Louis, reporting for Missouri. From Kansas City the following: "The Women's Aid Society is in good working order. All seem enthusiastic, earnest and hopeful. They have paid one-fourth on a \$2,000 lot, the eventual sale of which is to go toward furnishing the church parlors. They are working for the poor, and have a literary club of old and young just organized." The church of the Messiah, St. Louis, have a Postoffice Mission Committee, and are distributing liberal literature. The church of the Unity, St. Louis, are doing earnest Postoffice Mission work with increased interest and vigor. The branch association of the W. W. U. C. has held four well attended meetings. The last was to consider the "Ideal Church," which aroused a discussion full of interest, and a declaration from several that they had never held a better meeting.

Mrs. Udell, of Grand Rapids, reported for Michigan. Detroit—"The Unitarian women are interested in three directions; namely: The raising of money by a Christmas sale, to be used for any good or needed purpose; the benevolent work for families outside the church fellowship, and the living interest in the conference, or "Independent Class," the papers and discussions of which follow the opening exercises of the Sunday-school, both men and women participating. "At Manistee and Jackson the women do no charitable work as a church; the former are active in a Ladies' Aid Society of the town; the latter in an association composed of all churches, and in proportion to its size, it does more than any other. The building of the church parlors is the result of their last two years' work. In East Saginaw they have a Woman's Society and Unity Club, and were never in a more prosperous condition. At Midland the women are helping to carry on the church work, but have no Unity Club or special church interest. Kalamazoo, Big Rapids, Grand Rapids, Grand Haven and Muskegon have little to report, and the societies are all more or less in a comatose condition. At Athens and Sherwood, Miss Hultin preaches once a month, and at the former town they have a sermon and Sunday-school each Sunday.

Miss Gould, of Davenport, for Iowa—"At Humboldt there is a Postoffice Mission Committee, but doing little for lack of means, though Miss Murdock is in hearty sympathy, and wishes to extend the work. A Unity Club is in active operation there. At Iowa City no organized work, but Mr. Beavis distributes A. U. A. tracts among the students. At Fort Dodge no services have been held since spring. There is quite a group of Unitarians there, but no unity of work. At Des Moines the Postoffice Mission Committee have started to work with considerable earnestness. At Sioux City the Postoffice Mission work is steadily growing in the hands of an active committee. At Davenport the society is very active." A Postoffice Mission Committee carries four registers, and proposes to raise money for its work by lectures rather than church collections—a suggestion that other committees would do well to note.

Mrs. Hiscock, of Denver, for Colorado.—At Denver "great enthusiasm is felt in all of our working departments." A Unity Club is in active operation, which dispatches one of the ten great novels each evening. The Ladies' Aid Society will give its usual festival in December, and the Woman's Auxiliary Conference has an increased membership, and is holding its meetings regularly for hearing papers and discussions on religious, literary, and reformatory subjects.

Miss Gale, of Cleveland, reports that the Postoffice Mission Committee keep an advertisement in the daily paper, and have frequent requests for papers and sermons. She is sure that "liberal thought is spreading fast in our part of the country."

Mrs. Jennings, of La Porte, for Indiana.—In Hobart the women are very active in their church work, and in the absence of a permanent minister the success of the society depends largely upon them. La Porte.—The most earnest temperance workers are Unitarians. The president and secretary of the Women's Christian Temperance Union are both Unitarians. Two free kindergartens have been established and controlled by our women, although the member-

ship is very general. The Unity Club is studying Emerson, feeling deeply the harmonizing and uplifting influence of the work.

Mrs. Roberts, of Aberdeen, for Dakota.—The Postoffice Mission work is largely in the hands of eastern friends. At Aberdeen need of money is the great hindrance to strong work.

A letter was read from Mrs. Sunderland, presenting her resignation as chairman of the Religious Study Class Committee, which was accepted, and Mrs. Learned, of St. Louis, elected as her successor. Mrs. Jones was elected our delegate to the Michigan Conference at Jackson, December 6 to 8. Canon Farrar's address on "Temperance" was submitted to the directors for consideration as a suitable tract to be distributed from this office, through the Conference. The meeting then adjourned.

While the above reports show good work being done, they prove that there are great opportunities for zealous Unitarian women of the west to serve their cause. Every woman in our denomination ought to belong to the Western Women's Unitarian Conference. Then we should not only have the great momentum which a strong body of sympathizers gives to a movement, but we should have the many single dollars which would make it possible to carry forward this work in the large and dignified way in which it should be done. Wherever there is a church, society or circle, there should be a delegate membership of \$5.00, sent by the women, which entitles them to three delegates to the annual session of the Western Women's Unitarian Conference. Among every such group of Unitarians there should be a Postoffice Mission Committee, advertising and distributing our literature. There ought to be among the women more distinctively religious study-classes, rather than so many purely literary. In the state of Missouri there are but four Unitarian churches; in Dakota, two; in Colorado, three; in Indiana, three; in Kansas, two; in Kentucky, one; Nebraska, three; Ohio, three; none in Oregon, Idaho, Indian Territory, New Mexico, Texas.

Ought not such facts to arouse our women to renewed energy—to realize as never before the great fields waiting for our labors, and to remember always that our organization exists to spread freedom, fellowship and character in religion? And let us be true to our trust.

FLORENCE HILTON, *Secretary*.

#### TREASURER'S REPORT OF THE W. W. U. C., JUNE 14, 1887, TO DATE.

##### RECEIPTS.

By Mrs. L. K. Woodman, St. Paul, Minn. ....	\$ 10 00
By Mrs. E. A. West, Chicago .....	20 00
By Church at Madison, Wis. ....	1 00
By Geo. H. Greer, Tacoma, W. T. ....	50
By Miss Marie Mathis, Wichita, Kans. ....	5 00
By All Souls Church, Chicago (to be applied for two Life Memberships) .....	20 00
By Denver Society, Colorado .....	5 00
By Ladies' First Unitarian Society, Sioux City, Iowa .....	5 00
By Miss Donna Pervier, Sheffield, Ills. ....	75
By Mrs. H. L. Udell, Grand Rapids, Mich. ....	2 00
By Annual Memberships .....	69 00
By Cash in hand, June 14 .....	56 06
	<b>\$194 31</b>

##### PAYMENTS.

To Rent and Expenses .....	\$ 90 00
To Secretary's Salary .....	83 30
To Traveling Expenses for secretary .....	7 00
To Postoffice Mission work .....	15 23
To C. H. Kerr & Co. ....	3 05
To postage stamps and stationery for treasurer .....	1 65
To S. A. Maxwell & Co. ....	45
To Balance .....	6 37
	<b>\$207 05</b>

Annual Memberships received from June 14 to date:

Miss Julia West, Miss Emma Finch, Mrs. E. J. Loomis, Mrs. J. V. Blake, Mrs. G. D. Broomell, Mrs. P. A. Newton, Mrs. N. R. Stone, Mrs. G. E. Johnson, Mrs. Dean Bangs,



Mrs. C. G. Thomas, Mrs. J. E. Chadwick, Mrs. A. H. Wright, Mrs. E. I. Galvin, Mrs. Kate A. Whitney, Mrs. Fred M. Thomas, Mrs. Chas. Dupee, Mrs. D. E. Swinerton, Mrs. Henry Sayres, Mrs. J. B. Roche, Mrs. Wm. H. Coolidge, Mrs. Elizabeth Coolidge, Mrs. S. A. Whetstone, Mrs. M. E. Tucker, Mrs. William Mason, Mrs. J. H. Bartlett, Mrs. E. H. Cushman, Mrs. J. W. Page, Mrs. F. A. Johnson, Mrs. John J. Howard, Mrs. H. J. Beckwith, Mrs. F. C. Loomis, Mrs. L. B. Mitchell, Mrs. Jerome Beecher, Mrs. M. Ayres, Mrs. D. A. Gage, Mrs. A. G. Burton, Mrs. M. S. Boyce, Mrs. C. H. S. Mixer, Mrs. A. H. Lord, Mrs. D. P. Hueston, Mrs. Mary H. Andrews, Mrs. C. G. Foster, Mrs. Beth Curtis Reed, Mrs. James R. Mann, Mrs. T. M. Gale, Mrs. Phebe Himrod, Mrs. M. G. Slayton, Mrs. David Utter, Chicago, Ills.

Mrs. E. S. Brown, Mrs. C. B. King, Miss F. E. Dexter, Hyde Park, Ills.

Mrs. W. A. Hutchinson, Mrs. Geo. A. Ingalls, Mrs. F. W. Palmer, Oak Park, Ills.

Mrs. F. M. Wilder, Highland Park, Ills.

Mrs. E. M. Comstock, Mrs. F. P. Sawyer, Miss J. E. McCaine, St. Paul, Minn.

Mrs. J. D. Barber, Mrs. M. W. Sackett, Meadville, Penn.

Miss E. M. Gould, Davenport, Iowa.

Mrs. Chas. P. Damon, St. Louis, Mo.

Miss Marion Murdock, Humboldt, Iowa.

Mrs. Jas. Van Inwagen, Mrs. C. T. Warren, Mrs. E. P. Hinds, Hinsdale, Ills.

Mrs. J. W. C. Morrison, Yankton, Dakota.

Mrs. Harriet S. Udell, Grand Rapids, Mich.

Mrs. Dr. Dakin, La Porte, Ind.

MRS. J. C. HILTON, *Treasurer*.

CHICAGO, ILLS., Dec. 1, 1887.

### THE UNITY CLUB.

GREELEY, COLO., November 8, 1887.

MR. A. J. RICH, *Cor. Sec'y Unity Club Bureau*.

*Dear Sir:*—Your "introduction" for the work of the coming winter, published in last *UNITY*, was read with much pleasure and I am eager to do something that will help on the cause. For the last eight years I have been more or less closely connected with organizations of a local nature that had always for their object "stimulation of individual thought." My most interesting labor has been in mapping out courses of reading for individuals that should develop and liberalize at the same time; and one of the greatest sources of satisfaction is that I have "converted" a round score from a life of orthodox sloth to one of liberal activity.

Our club work will not be fully organized until we are able to offer something for individual as well as combined efforts at improvement—I mean until we have some plan by which individuals in isolated places can pursue a systematic course of study,—something, for instance, like the Chautauqua course, to which, in its place, I have always given my hearty approval. That course has done a vast amount of good, and there are very few liberals who can not say to its leaders, "God speed!" Still many liberals, and no doubt a few orthodox people, have often wished for something broader to be put forward,—a course of reading and study which should offer less restraint to individual development, which should have for its purpose development of thought rather than belief. I may not make myself understood, and may be wrong as to the inside workings of the Chautauqua course, but from a superficial examination of their text-books it has seemed to me that the ultimate object of their work was not so much to follow wherever the *truth* might lead, whether toward orthodoxy or heterodoxy, as to make from and of all its members rational and intelligent *Methodists*. I judge this from the tone of its text-books and the inclusion in its bounds of such works as the "Plan of Salvation" and the exclusion of all liberal or dissenting authors in scientific or philosophic fields. Thus far I do not recall having seen anything of such authors as Darwin, Huxley, Tyndall, Gray, Spencer,

Fiske, Lecky, Draper, Buckle or Lewes, and no culture could be considered wide or thorough that did not include some of those authors.

\* \* \* \* \*

Sincerely yours,

FRED E. SMITH.

### The Unity Club and the Religious Life of the Church.

The major part of the work done by Unity Clubs relates to literary matters, to intellectual study—all of which is most commendable. But many Unitarians have received a false impression from the record thus far, and quite unjustly and hastily allot to these organizations no scope beyond literary lines, and so do not consider the feasibility of using them in the distinctive religious work of our liberal Christian societies. This is an error. A Unity Club is capable of most efficient service in developing the religious activities of a church. This article is to show, in outline, what can be done.

I. Such a club of workers can carry on a Department of Religious Study and Discussion. The old-time Bible class is to give way to a section of investigation and thought, answering to the thing put aside, but broader and deeper in its methods. To ask the minister to be responsible every Sunday for this department, is too much. He may enter when he can; but the responsibility shall rest on the club. Into this class the scholars, too old for the Sunday-school, may go, and those of any age who desire. Such a church section for religious instruction and discussion exists, I may say by way of pointing the theory with fact, in my own Sunday exercises, employing leaflets of our own based on Dr. Clarke's "Common Sense in Religion." Religious interest deepens when people can be made to think on religious topics; just as literary or historical zeal grows when studies in literature and history abound.

II. A Unity Club can have the care of festivals and church observances, such as Christmas, Easter, Flower Sunday, etc. By taking this as a duty, these celebrations in their regular course are smoothly conducted and firmly held to a dignified and impressive result. These great object-lessons and rallying occasions, when the religious sentiment can be stirred, are too often left for the minister and a few faithful women to arrange and fulfill. Instead of being passive spectators, many might be co-workers, receiving a stimulus of consecration from the mere fact of participation.

III. The religious fervor of a church is chilled or warmed a great deal by its habits of hospitality. The religious side of Sunday worship is not simply its praise and prayer and sermon; it is greatly in the aspect it offers to the public when the church doors are opened and the spirit says "come." What do the pew-holders say? A Unity Club can give life, heartiness, and a truly Christian repute to a church by seeing that ushers are in the aisles, and everything done to make the stranger welcome. Parish committees never perform this duty except spasmodically. To have this properly carried out, let eight or ten of the young men of a Unity Club take this as their part of the co-operative work in hand.

IV. I have found great aid from an organization of this kind, though not the same in name, in my own church, in the way of personal help, members acting as aids or agents to the minister in saving his time, in consulting with individuals upon purely religious matters, in maturing his plans.

V. Another channel is the origin and conduct of special meetings outside the usual church services. It may be the support of popular theater preaching, or school-house meetings, or poor-house or hospital exercises. A minister stands ready to broaden his religious work, to go out of his routine; but when he looks around for singers, and companions, and a little body-guard of inspiring supporters, he must call and rally each time, with indifferent results. A Unity Club ought to have resources for such enterprises.

VI. What a center of influence such an organization would be; it would naturally engender loyalty to the church, and diffuse zeal through the society. Taking hold of religious



work in such practical and earnest temper inevitably expels that apathy so frequently found in our churches, which need a consecration of working faith; faith, generally, they have in plenty.

VII. Unity Clubs could do much to distribute our literature, establish libraries in churches, place our tracts in church vestibules, and maintain a systematic sowing of liberal documents in the particular communities they occupy.

These are only a few practical hints. There is a great field for Unity Club work along religious lines. In the Unitarian denomination distinctive church organization is weakening; our elders do not talk religion with their children; the union and solidarity of intellect and emotion, of things "secular" and religious, is not clearly taught. The young people must be induced to feel at home in working for church and religion; they must be lead into naturalness of thought and action. We want a revival of church love and loyalty. The Unity Clubs can do a great deal to quicken denominational enthusiasm and rally our people around the things that remain. The culture that ends in something unrelated to religion is imperfect culture; the culture that does not correctly emphasize religion is deficient; and with imperfect and scant culture no Unity Club should be content.

EDWARD A. HORTON.

THE Unity Club at Denver divides its work into literary, musical and dramatic sections. The first section will study the "Ten Great Novels," the first evening being given to "Anna Karenina."

## THE HOME.

### Golden Keys.

A bunch of golden keys is mine,  
To make each day with gladness shine.

"Good Morning!" that's the golden key  
That unlocks every day for me.

When evening comes, "Good Night!" I say,  
And close the door of each glad day.

When at the table, "If you please,"  
I take from off my bunch of keys.

When friends give anything to me,  
I'll use the little "Thank you!" key.

"Excuse me," "Beg your pardon," too,  
When by mistake some harm I do.

Or if unkindly harm I've given,  
With "Forgive me" key I'll be forgiven.

On a golden ring these keys I'll bind,  
This is its motto: "Be ye kind."

I'll often use each golden key,  
And so a happy child I'll be.

Scattered Seeds.

### Opportunity.

We have much to say of opportunity; but I complain that it is used only in the singular number. For always, unless much I miss the point, it ought to be used in the plural; nay, I think great troubles and ills in life come of looking at opportunity as if only a bachelor pirate or a lone siren. Shakespeare has given his great authority to this way of looking, in a splendid passage about opportunity, in "Lucrece." 'Tis opportunity, he says, that "executes the traitor's treason," that points the season after the sin is plotted, that "spurns at right, at law, at reason;" nay, he says opportunity never is the "humble suppliant's friend," nor "brings him where his suit may be obtained," nor gives "physic to the sick," nor to the pained ease; he cries,—

"The poor, lame, blind, halt, creep, cry out for thee,  
But they never meet with opportunity."

Now, who will set at naught the great bard, and say that he has sung both well and not well—that is, that he has made rich numbers to set a false stone? Why, that must I, even poor I; for a man on the eagle of a moral thought may fly even above Shakespeare if he have not the thought. Therefore, again I say that the great bard has gone far wrong to speak of opportunity in the singular number, and especially thus to say that then it is like a bachelor thief creeping to his crime, or like a maiden siren steeping the will in soft sounds. For I must maintain that opportunity goes never unmated, but always there are two at least, like "Juno's swans, coupled and inseparable," and in general many more than two. This appears in many ways, of which I will mention three.

First, it is plain that one opportunity never comes but that its mate, which is the opposite of itself, is with it; for if there be opportunity to do any wrong, there is at hand also the opportunity not to do it, but to do the right. Whence it is plain that never one comes alone, but always two together. And this is a very great point, and, if one will attend to it, will save a man from making many valiant excuses to himself when he ought rather to confess shame; for, if rightly he speak, he will not say that he was overcome by opportunity, but that two opportunities being before him, a fair and an ugly, he chose the ugly and turned the fair away. For no man can have opportunity to hate but therewith opportunity to love, nor chance to take life but therewith also a chance to save it, nor freedom to withhold but also therewith power to give; and so following, through ten thousand pairs; for no moral opportunity but has his mate and comes wedded.

But not only opportunity comes twofold, but many fold; for I know not in what case there is not a troop of them together. Now, here I will confess what brought these thoughts to me: it was that this morning I found, to my vexation, that the strong wind in the night had drawn out the fire of the furnace, which was cold and dark when I looked for warmth and light. At this I was vexed much, and was about to fall on the circumstance with ireful grumbling, when I bethought me that here was a whole host of opportunities,—not only opportunity to kindle the fire, mated with the opposite opportunity not to kindle it, but also no end of opportunities to do it handsomely, as without grumbling, and without a dust of flying ashes, and quietly and without calling everyone to the calamity; and, in short, in every way handsomely. This, I am sure, is a great point in life; which, if everyone would consider, there would be more peace in our households; for then there would be two graces in everyone, and I know not which of the graces the better—I mean a good deed, and a handsome manner in the good deed.

Now, as there are many opportunities always—I mean as they come never singly but in troops—this carries another opportunity, namely, to study that all the opportunities in a troop be discovered. This, I am sure, is another great point in life, if one will attend to it; for surely there can be nothing needful to be done which is not worth study as to all the good things to be got from it, and no good glass to be taken without a fitness of study how to drink every drop of it. Therefore, opportunities move in companies marshaled by a captain—that is to say, by the chief of them all, namely, opportunity to study all the others to make the most of them. Now, if one will do this, what beauty and happiness in all places will come about, and especially in the home! For if a man when about to do anything, will say: Let me study now how in this one point I can achieve many, and how especially I can turn it to account in this pleasure for that one, and in this help for another, and in that bit of love for another; truly his life will be like a crystal,—not only clear, I mean, but with a wonderful number of faces plain to the light.

J. V. B.

The wise man expects everything from himself: the fool looks to others.—*Jean Paul Richter.*

There are souls in the world who have the gift of finding joy everywhere, and of leaving it behind them when they go.—*Dumb Animals.*



## UNITY.

Senior Editor: JENKIN LLOYD JONES.

Associate Editors: J. V. BLAKE, W. C. GANNETT, F. L. HOSMER, SOLON LAUER, J. C. LEARNED, A. JUDSON RICH, H. M. SIMMONS, JAMES G. TOWNSEND, D.D., DAVID UTTER.

CHARLES H. KERR & CO., PUBLISHERS,  
175 DEARBORN STREET, CHICAGO.

Unity Publishing Committee: Messrs. JONES, BLAKE, GANNETT, HOSMER, LEARNED, SIMMONS and UTTER.

Weekly: \$1.50 per annum.

The date on the address label of every subscriber indicates the time to which the subscription is paid. Remittances are acknowledged by changing this date. No written receipts are sent unless requested. No paper discontinued without an explicit order and payment of all arrearages. Remit by draft on Chicago or New York, or by postal or express order, payable to CHARLES H. KERR & CO.

Advertising, 6 cents per line; reading notices, 12 cents. Communications regarding advertisements should be addressed to LORD & THOMAS, 45 Randolph Street, Chicago.

## NOTES FROM THE FIELD.

**The Michigan Conference** met at Jackson, December 6, 7 and 8. A majority of the Unitarian churches of the state were represented by their ministers and lay delegates. George Batchelor represented the American Unitarian Association, John R. Effinger the Western Conference, Mrs. J. L. Jones the Woman's Conference. J. L. Jones, of Chicago, was on hand to preach the opening sermon. T. B. Forbush, who had removed from the state since the last session of the Conference, returned to take his old place as presiding officer.

From the opening sermon on Tuesday evening to the social reception which followed the adjournment of the Conference on Thursday evening, the exercises were full of interest. The reports from societies gave encouragement as to the future growth and prosperity of our work in Michigan. Mr. Connor, of East Saginaw, reported a congregation of 750 and many turned away on Sunday evenings.

On the afternoon of the 7th, the new church parlors of the Jackson church were dedicated with appropriate exercises. After hymn, reading by Mrs. Louie Bell, prayer by J. L. Jones, and response by the choir, came reports from H. A. Hodge, secretary, and A. M. Tinker, treasurer of the Building Committee.

We learned the history of the church parlors: First, a wish two years ago, then a settled purpose, then subscriptions and plans; and finally, by the purchase of shares in the Jackson Building Association, the ladies of the church raised the money—\$3,100 and over—to pay the whole cost of the improvement.

Ten-minute addresses followed, by Mrs. J. T. Sunderland, J. L. Jones, J. R. Effinger, Rowland Connor, L. R. Daniels, A. Walkley, E. L. Rexford, J. T. Sunderland and C. F. Elliott. In the evening there were three addresses by J. T. Sunderland, E. L. Rexford, and Rowland Connor. Brother Sunderland spoke for the Christian element in Unitarianism. He defined Unitarianism as natural universal religion developing in the light of the nineteenth century, and said that though Jesus brought no new truth to the world, and was doubtless mistaken in some of his conceptions, Christianity was possessed of the elements of a universal religion. It meant ethics, worship, humanity, or love to God and love to man, and in this, Unitarianism was synonymous with it. Unitarianism calls itself Christian because it sees no larger word, no holier work.

Dr. Rexford, of Detroit, Universalist, spoke on the Universalist position in regard to Christianity. He said: "I don't think God is any more interested in the Christian than the Jew; and I believe

a good Jew is nearer God's heart than a bad Christian. If I wanted to study Christianity, I don't think I would go to books at all. I would study man. The best man is the best Christian, no matter what his theology may be. A Christian is a person who bears a good spirit, and there is where I get the warrant for saying that the best man is the best Christian. God is educating the world. You can't put all people in the same class. The great work of this life is to keep our hands busy and our hearts warm."

Rowland Connor, of East Saginaw, spoke for the extra Christianity in Unitarianism. This he thought consisted in the absorption by Unitarianism of certain elements which were not in it at the beginning. It started with Christianity, but has assimilated to itself elements that were not of Christianity. Unitarianism is the only ism pretending to call itself Christian, which gladly recognizes the discoveries of modern science. It is the only one in the world that dares to do away with the dogmas which have been regarded as essentials of Christianity. We are all marching toward the same goals. He recognized all men as his brothers, and that the whole world was growing nearer and nearer together; and he did long for the day when all could work together.

The president of the conference, T. B. Forbush, congratulated the large audience present on the ability and breadth of the three addresses with which they had been favored, and remarked that though they were given from widely different points of view, it was the glory of Unitarianism that it was broad enough to take them all in.

On Thursday at 10 o'clock Ex-Governor Austin Blair, the old war governor of Michigan, gave a forcible and stirring address on "The Relation of the Church to Society," which was followed by discussion. At 2 p. m. T. B. Forbush read a paper on "The Growth of the Hebrew Bible," which called out much interesting discussion. At 7:30 p. m., the closing sermon of the conference was given by Reed Stuart, of Detroit. After the sermon a reception was tendered to delegates and visitors in the church parlors. Refreshments were served and racy addresses enlivened the parting hour. Thus ended a most stimulating and helpful session of the Michigan Conference. As at every State Conference the friends voted it the best conference ever held, the ministers the ablest, and the papers the most brilliant!

J. R. E.

**Denver, Col.**—Readers of UNITY may be interested to learn that the happy possessors of the new Unity church here are not idle. Work in all departments is moving bravely along. The pastor, after a momentary feeling of discouragement, in spite of many new duties and not perfect physical health, has resumed his evening services, and the trustees, in addition to an increased salary, have promised all possible necessary co-operation. Mr. Van Ness is devoting his Sunday evenings to a review of ancient eastern religions, and his morning themes embody the living issues of the day. The newly organized Unity Club has awakened great enthusiasm in both its literary and dramatic departments, and the Women's Auxiliary meetings are well attended. Perhaps no more encouraging sign of growth is seen than in the fact that new members are constantly being added. Several persons united on Sunday last. The chorus choir proves a most valuable adjunct, and altogether the entire service is satisfactory and uplifting.

—A flying visit from Secretary Reynolds, and an impromptu reception for him, are among the pleasant features of last week.

—The Women's Aid Society yet remains a necessity and is striving to make the forthcoming festival a pecuniary success.

—Appended is a copy of the cards distributed last Sunday: "UNITY CHURCH.—1. Name a theme upon which you would most like to hear a sermon. 2. Do you think the church of to-day is doing the work it ought? How can it be improved?" Of course it remains to be seen whether the pastor will gain much enlightenment from the pews, but the request is certainly most complimentary.

E. H. H.

**Charleston, S. C.**—The Unitarian church, many of whose hymn books were destroyed in the promiscuous demolition of the earthquake, takes a step forward and adopts the Association's Revised Edition. The demolished organ is now receiving its new front of ornamented pipes; the young people's society, "The Helping Hand," has just renewed the upholstery of the chancel chairs and reading desks; and so, with home efforts seconding the great gifts of the friends abroad, the slow work of restoration goes satisfactorily on. —As to the quaking earth, though the local papers studiously ignore any vibrations within 200 miles, yet the tremors continue to that degree that the United States government is just now establishing a seismic station at Dorchester on the Ashley, about sixteen miles from Charleston, where is thought to be located one of the foci nearest the earth's surface, and so most favorable for study.

—On December 4 Mr. Brome preached in his own church in the morning, and in Savannah, Ga., 115 miles away, in the evening. The number of the congregation is not given, but the *News* of next morning says it showed that there are in Savannah many believers in the doctrines of that church, and pronounces the sermon a very interesting one. Mr. J. M. Barnard, son of our revered Rev. C. M. Barnard, of Boston, gave the "religious ambassador" most cordial welcome to his home, and that kind of conference and counsel an ambassador finds most valuable.

—The schism in the Independent Presbyterian [that is southern for Congregational church,] resulting in the return north of Dr. Bacon after one year's ministry, seems to be purely political, and one of the most stupendous instances of religious blindness and sectional stupidity on record, even in a country prolific in such things. He is confessedly the most talented preacher ever in Savannah, and had already done for that old church what had never been done for it before. But actual independence in thought and utterance is the last thing an independent Presbyterian church in this climate can stand. Dr. Bacon did not realize that "independent" is a word to put in the title-page, but by no means to put in practice.

—The Synagogue, a beautiful little Gothic edifice, is undergoing repairs and embellishments. "The Hebrews own Savannah," it is said, and they are spoken of as a very desirable and refined class, who have ample social recognition.

**Chicago.**—Rev. Mr. Mangasarian's lecture on Mohammed, before All Souls Unity Club, was so highly appreciated and there was so strong a desire expressed to hear him again, that the club will postpone its Monday evening Novel Section to listen to a talk from him on his native land, Armenia. Admission, 25 cents; children, 15 cents.

—While Mr. Mangasarian is in this section, it will be a misfortune to the interests of our churches and clubs if they let the golden opportunity escape of catching the spirit and lore of this child of the Orient.

—The People's Temple church (colored Unitarian) have secured permanent quarters at 2906 State street, where regular Sunday services will be held at 11 A. M. and 7.45 P. M.

**Philadelphia.**—An important and extensive movement is afoot here for the establishment of neighborhood guilds for the masses throughout the city. Weston has been the head and front of the project, which is to be in no way sectarian, and has enlisted the sympathies of many well-known citizens.

—Mr. Morse is about to put the finishing touches on his head of Carlyle. His success in this work is indisputable. The Carlyle is a mate-piece to the recent Emerson.

—Ames is to address the Camden Ethical Association on "Good Society" at its January meeting. Mr. May is down for an address on Priestley some time during the winter. I am told that the Camden Methodists are, many of them, considerably chagrined because of the ignorant attacks one of their preachers has made on Unity church.

—The *Press* is up in arms because a Philadel-



phia Unitarian preacher has said something not in its own temper in regard to the Chicago anarchists. Rabbi Krauskopf is an important addition to the liberal representatives of the city. He is to Judaism what some of our radical Unitarians are to Christianity. Philadelphia, conservative as she may be, from time to time gives proof of growth in the elements of a higher human trust.

—The Circle of Germantown has read the "Phædo" as being germane to Emerson's "Plato," which has been recently under review.

—Mr. Ames's sermon on "The Kingdom of Man" was among the keenest and truest I have known from him. His thought of identifying God and man is not unusual, but his way of demonstrating that connection was original and strong.

—Mr. Mangasarian said from his platform, on Thanksgiving Day, that the Independent Society hoped before the return of such an occasion to have a home of their own in which to greet their friends from other churches.

—There is an Emerson Circle in this city composed of college professors and other men of distinguished reputations as scholars. Mr. Morse read for them at one meeting. I am told also of another Emerson group, this one at Beverly, I think, in New Jersey. It often strikes me, in this connection, that the Emerson, like the Browning, Clubs are too apt to be spiritually wide of the mark when they come to the real nature of their man. They read but do not discover. H. L. T.

**Kalamazoo, Mich.**—As we have often had occasion to say, hard as it is for a Unitarian church to live in the west, it is still harder for it to die. The "reporter," particularly the traveling reporter, who is in search of "burnt districts in the west," has often reported the society at this place dead. But the attendants at the Michigan Conference last week were delighted to learn that this, the second oldest church in Michigan, is again showing all the signs of life. Rev. Charles Ellis, acting as State Missionary for Michigan, has been laboring there for the last eight weeks, and in that time the corpse has grown very lively. From discouragement things have changed into courage; from a very small handful the audiences have grown into the largest "known in the little church for ten years." So says a local paper. We congratulate the friends at this place, and thank Mr. Ellis for this bit of resurrection work. We hope he will hold on to the advantage gained and stand by until he is able to turn the work over to hands that will keep it living and growing. We have never believed half as much in the possibility of burning up good western Unitarian material into cinders and ashes, as some of our brethren to the eastward seem to.

**Jackson, Mich.**—The Unitarian church is prospering under Rev. C. F. Elliott. The completion of the new church parlors—largely due to the energy and enterprise of the ladies—marks an era of growth. The people are very happy over the new comfort and convenience which this addition adds to their church life. On last Saturday evening the Saturday Night Club of the church met for the first time in the new rooms. The club is pursuing the study of United States history for the winter, and on this occasion the period under consideration was that from 1801 to 1809, and was treated under the heads of Jefferson, Tripolitan War, Commercial Trouble with England and France, Aaron Burr, Slave Trade, Invention of the Steamboat, Thos. Paine and "The Age of Reason," Educational Interests. After a short map exercise, the several topics were treated tersely in ten-minute papers and off-hand speeches. This meeting suggested the rich materials that are lying close at hand in our American life for club study.

J. R. E.

**Kansas.**—Our ever-youthful father, Rev. J. S. Brown, not content with his Post-office Mission work, every once in a while takes to the field, and out of his eighty years' experience breaks the bread of life. He writes us: "November 6 I preached at Wichita to thirty-five hearers; on the 13th of November I preached at Kingman, the pastor of the United Brethren church kindly inviting me into his pulpit. I had an audience of

150 interested persons, as I spoke on Count Tolstoi's "My Religion." November 21 I preached in the afternoon, in the same town, in the Presbyterian church, to some seventy listeners, the majority of whom were business and professional men of the town. At the close of the sermon an aged elder or deacon of the church took my hand cordially and expressed himself pleased with the teachings, regretting that the sermon had not been announced in the morning meeting. So things are growing. From Kingman I went to Larned. Here is a large liberal element, and a society could easily be formed by a few weeks' energetic effort."

**Boston.**—Rev. Edward E. Hale and others are trying to make available their charter for a boys' institute. The aim is to have a building devoted to the teaching of classes of boys and young men in various trades. Special teachers would make skillful and thorough workmen of apprentices during a course of instruction covering several years; lessons to be given during the evening or daytime. Special classes of boys and girls would be taught, with less thoroughness, a certain skill in handling mechanics' tools. The Manhattan Art School of New York City maintains an annex in which these mechanical branches are successfully taught. An humble following of the great English Toynbee Hall movement is planned by a band of serious Harvard students.

—The noon-day prayer-meeting, held during the autumn and winter, at King's Chapel, is admirably sustained, and is quite well attended. Perhaps half of the audience is made up of constant attendants. Others, merchants or clerks, or busy shopping suburbaners, drop in and sit silently for a convenient half hour.

## ANNOUNCEMENTS.

### CHICAGO CALENDAR.

**CHURCH OF THE MESSIAH**, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, Dec. 18, services at 11 A. M. Study section of the Fraternity, Dec. 16; subject: Theodore Parker.

**UNITY CHURCH**, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, Dec. 18, services at 10:45 A. M.

**THIRD UNITARIAN CHURCH**, corner Monroe and Laflin streets. James Vila Blake, minister. Sunday, Dec. 18, services at 10:45 A. M. Rev. J. R. Effinger will preach; subject: "What Are We Living for?"

**ALL SOULS CHURCH**, corner of Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, Dec. 18, services at 11 A. M. and 7:45 P. M. Mr. Jones will preach in the morning; in the evening there will be a platform meeting with short addresses by Mr. Mangasarian, of Philadelphia, Mr. Gannett, and the ministers of liberal churches in Chicago. The meeting of the Novel section of the Unity Club, due Monday evening, will be postponed two weeks to make room for Mr. Mangasarian's lecture. [See opposite page.] Teachers' meeting Friday evening at 7:30; Choral Club at 8:30.

**UNITY CHURCH, HINSDALE.** W. C. Gannett, minister. Sunday, Dec. 18, services at 10:45 A. M.

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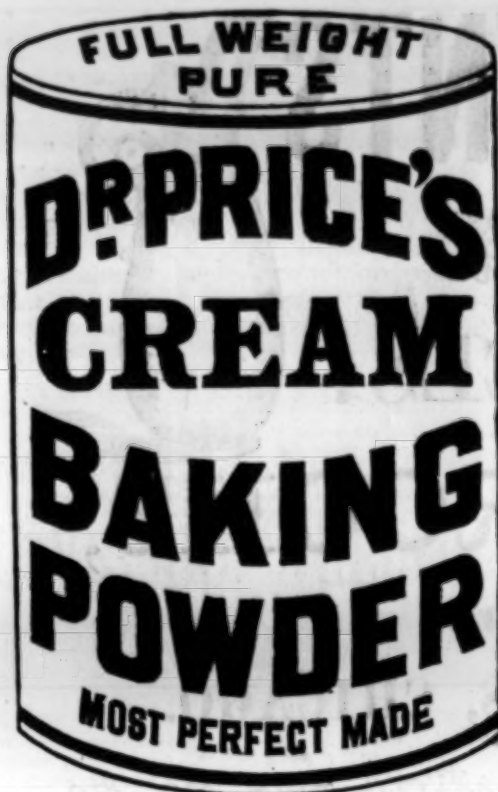
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